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even more vulgar material, — for unhappily martyrs are not Mercuries. We have only to be unswervingly faithful to what is the true America of our hope and belief, and whatever is American will rise from one end of the country to the other instinctively to our side, with more than ample means of present succor and of final triumph. It is only by being loyal and helpful to Truth, that men learn at last how loyal and helpful she can be to them.

ART. IX. — CRITICAL NOTICES.

1. — 1. *The Chinese Classics : with a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes.* By JAMES LEGGE, D D., of the London Missionary Society. In Seven Volumes. Vol. I., containing *Confucian Analects, the Great Learning, and the Doctrine of the Mean.* Vol. II., containing *the Works of MENCIUS.* Vol. III., Part I., containing *the First [Four] Parts of the Shoo-king.* Vol. III., Part II., containing *the Fifth Part of the Shoo-king.* Honkong : at the Author's. London : Trübner & Co. 1861. Large 8vo. pp. xiv., 136, 376 ; viii., 126, 497 ; xii., 208, 278 ; 279–735.
2. *The Chinese Classics : a Translation.* By JAMES LEGGE, D. D., of the London Missionary Society. Vol. I. [*Confucius.*] Worcester, Mass. : Z. Baker. 1866. 8vo. pp. 163.

THE edition of the Chinese Classics by Dr. Legge, of which three volumes (the third being in two parts) have now been published, is so important and valuable a contribution to the knowledge of the religion, morals, and philosophy of the Chinese as to deserve the attention of all persons interested in Oriental studies or in the history of thought. We therefore propose to give a brief account of his work, taking a rapid survey of the different books which compose the collection designated as the Chinese Classics, and pointing out the principal editions and translations upon which Western scholars who have desired to become acquainted with them have hitherto been obliged to depend.

The books which are universally recognized as of the highest authority in China, and with which all who desire to hold any office of distinction must be perfectly familiar, are nine in number, consisting of the *Wu-king*, or Five Canonical Works, and the *Sze-shoo*, or Four Books. All of these have a certain connection with Confucius (B. C. 551–478), but he is the proper author of only one of them.

The first and most mysterious of the canonical works is the *I-king*, or *Yih-king*, — Book of Changes, or Transformations. It is a singular attempt to give a philosophical and moral significance to a mere system of parallel lines, entire or broken, arranged in threes, forming eight diagrams, admitting of sixty-four combinations, each of which is supposed to teach a weighty lesson. To illustrate briefly, — the two great principles from which all things proceed, Yâng and Yin, the perfect and imperfect, the active and passive, are represented, the first by a single horizontal line (—), the second by the same with a break in the middle (— —); three parallel horizontal lines denote Heaven; the same, broken in the middle, Earth; the other six diagrams represent Fire, Wind, Water, and so forth; and all these emblems are supposed to have a manifest moral as well as physical significance. The symbol for Heaven, for example, is regarded as indicating the character and duties of the sovereign, the son of Heaven; that for Earth, the character and duties of the subject. These diagrams are ascribed by the Chinese to the mythical Emperor Fu-hi; the brief explanations of their sixty-four combinations by the Emperor Wan-wang, who flourished about B. C. 1150, and his son Chau-Kung, form the text of the *Yih-king*, to which Confucius (about B. C. 500) added notes.

As a book of this kind can easily be made to mean anything one pleases, it is not surprising that the Imperial Library at Peking, toward the close of the last century, contained about fourteen hundred and fifty treatises upon it, and that the votaries of the most diverse systems of physics and metaphysics, morals and politics, astrology and divination, appeal to it with equal confidence. We have a Latin translation, with a learned Introduction and notes, by the Jesuit missionary Jean Baptiste Régis, which, after remaining in manuscript for more than a century, was published under the editorship of Julius Mohl, at Stuttgart and Tübingen, in 1834–39, in two volumes, 8vo.

The second canonical work, and the most important, is the *Shoo-king*, or Book of Historical Documents. It is a collection of memorials of the history of the Chinese Empire from about B. C. 2350 to B. C. 770; but it has no connected method, and there are many great gaps in its records. It is said to have been compiled by Confucius, from pre-existing documents; and it was evidently his object to preserve, as far as possible, whatever in the ancient traditions might convey sound moral and political instruction. The *Shoo-king* is important as illustrating both the ethical and the religious notions of the ancient Chinese. It is on passages in this book that those principally rely who maintain that the Chinese formerly recognized one supreme God, under the appellation of *Shang-ti*, or sovereign ruler. The morality of the book is

high, and many of the maxims laid down for the conduct of rulers are admirable. Of the sovereign it is said, that "his real way of seeing Heaven is to love the people"; and that, "when he fails to love the people, Heaven will, for the sake of the people, cast him out." (Meadows, *The Chinese and their Rebellions*, p. 359.) The virtue of humility, so rarely recognized by the Pagan moralists of Greece and Rome, is repeatedly enforced. Rémusat goes so far as to pronounce it "the finest monument of profane antiquity." (*Nouveaux Mélanges*, II. 283.) The French translation of Father Gaubil, perhaps the most learned of all the Jesuit missionaries in China, was published at Paris in 1770, in quarto, with valuable notes. An English version, by Dr. W. H. Medhurst, accompanied by the original, was printed at Shanghai in 1846. A number of the more striking passages, as translated by Father Prémare, are given in Du Halde's "Description of China," a work which illustrates the Chinese literature generally by very copious extracts. Prémare maintains that the ancient books of the Chinese prove that "the Christian religion is as old as the world" (Rémusat, *Nouv. Mél.*, II. 266), — an expression which reminds one of Tindal's "Christianity as old as the creation."

The third canonical book is the *She-king*, or Book of Lyric Poetry, also compiled by Confucius, and embracing such portions of the popular songs and odes as he deemed worth preserving, including many pieces, probably, of very high antiquity. The subjects of the poems, of which there are three hundred and eleven in all, are very diversified, and throw much light on the manners and customs of the ancient Chinese, as has been shown by Edouard Biot, in his *Recherches sur les Mœurs des anciens Chinois d'après la Chi-king*, first published in the *Journal Asiatique* for November and December, 1843, and afterwards separately. The first division in the book, in fact, bears a title which Davis translates "The Manners of States," being a collection formed by the sovereign, for the express purpose of enabling himself thereby to judge of the prevailing character and sentiments of the common people subject to his rule. The Latin translation of Father Lacharme, edited by Mohl, was published at Stuttgart and Tübingen in 1830, and from this a German version was made by Rückert, which was published in 1833, and another by Cramer, which appeared in 1844.

The fourth canonical book is the *Li-ki*, or Record of Rites. It does not merely contain directions for the performance of religious rites, but is a book of ceremonial and etiquette, and comprises a multitude of minute rules for propriety of conduct in all circumstances and at all periods of life. Williams remarks, in his "Middle Kingdom" (I. 509), that these regulations do not refer to the external conduct only, but are in-

terspersed with truly excellent observations regarding mutual forbearance and kindness in society, which is regarded as the true principle of etiquette. The compilation of this book, like the others, is attributed to Confucius, but in its present form represents rather a period some centuries later. An edition of the original, accompanied by a French translation and notes, was published by J. M. Callery at Turin and Paris, 1853, 4to.

The fifth and last of the *king*, or canonical books, is the *Chun-tsiu*, — “Spring and Autumn,” — an historical work written by Confucius himself, and bringing down the annals of the empire from about 721 to 480 B. C., that is, nearly to the time of the sage’s death. It is regarded as remarkable for the fidelity of its portraits of character, and was compiled by Confucius with a moral purpose in view. No translation, we believe, has been published in any of the languages of Western Europe.

We come now to the *Sze-shoo*, or Four Books. These have long been made accessible to the European world by translations, and merit all the attention they have received. The first of them, the *Ta-heó*, or Great Study, is a short, fragmentary work, arranged, in the form in which it is commonly studied, by Chu-hi, a very eminent philosopher, who flourished at the beginning of the thirteenth century. He ascribes to Confucius the authorship of the first section only of the eleven which compose the work as arranged by himself, and regards the rest as a commentary by his disciple, Tsang-sin, recorded, however, by Tsang-sin’s own followers. This view Legge considers as untenable. The work may be briefly described as a treatise on the practice of personal virtue by rulers as the foundation of good government, and as the source of virtue and happiness in the community. The second, the *Chung-yung*, or “Doctrine of the Mean,” or, as it has commonly been translated, “The Invariable or Immutable Mean,” is a longer work, in thirty-three chapters. It treats of virtue as consisting in conformity to the law of nature, which constitutes the true path of rectitude, the mean between all excess and defect, from which there is to be no deviation to the right hand or the left. The latter part of the work contains a high-flown description of the ideal sage, reminding one somewhat of the Wise Man of the ancient Stoics. This ideal Confucius was thought by his followers, though not by himself, to have realized. The work was composed by Kung-keih, commonly called Tze-sze, a grandson of Confucius. The maxims of Confucius constitute a large portion of it.

The third book of the *Sze-shoo* is the *Lun-yu*, or Digested Conversations, a sort of Chinese *Memorabilia* of Confucius, containing a record of his sayings, and in one book (the tenth) giving us a minute ac-

count of his personal habits, dress, and demeanor. Legge calls it "The Confucian Analects." The collection was made probably fifty years or more after the death of Confucius, being founded, doubtless, on memorials of his discourses and conversations preserved by his disciples, and giving a view, essentially correct, of his teachings. It is rather rudely put together, but contains many striking passages, mingled with a good deal that may seem rather trivial and commonplace. The three books which have thus been briefly described were early made known to the Western world through a Latin translation, made by the Jesuit missionaries Intorcetta, Couplet, and others, and published at Paris in 1687, in folio, with the title, *Confucius Sinarum Philosophus*, etc. An abridged French translation appeared the next year at Amsterdam, several times reprinted, entitled *La Morale de Confucius*, and was probably the source of the English translation entitled "The Morals of Confucius," published at London in 1691, 1724, etc. Other translations of the separate books already named are the following. Of the *Ta-heó*, or Great Study, there is a French version by Father Cibot, in the first volume of the great work entitled *Mémoires concernant les Chinois*, Paris, 1776, 4to; and in 1837 an edition of the Chinese text, accompanied by a French and Latin version, was published at Paris by Pauthier; an English translation, with the Chinese original, is appended to Marshman's "Elements of Chinese Grammar," published at Serampore in 1814. Of the *Chung-yung*, or Due Medium, there is also a French translation in the first volume of the *Mémoires* concerning the Chinese, before spoken of. In 1818, the eminent Chinese scholar, Rémusat, under the auspices of the French Academy, published an edition of the original, with a French and Latin translation, copious notes, and an introductory notice of the Four Books, in the *Notices et Extraits des Manuscrits*, &c., Vol. X. This was also issued separately, and was, if we mistake not, the first Chinese text printed in Europe. The third book, the *Lun-yu*, or Conversations, was translated into English by Marshman, and published with the text as Vol. I. of the "Works of Confucius," at Serampore, in 1809. This was the only volume which appeared.

The fourth book of the *Sze-shoo* contains the works of Mang-tze, or Mencius, who flourished about 350 B. C., and who has long held a rank among the Chinese second only to that of Confucius himself, to whom, indeed, he seems to have been intellectually superior. A French translation of Mencius, accompanied by the original, was published by the very eminent Chinese scholar, Stanislas Julien, Paris, 1824-26, in two volumes, 8vo.

The first translation of the Four Books collectively was made in
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Latin by one of the Jesuit missionaries in China, Father Noël, and published at Prague, in 1711, under the title *Sinensis Imperii Libri classici Sex*,—Noël having added to the Four Books the *Hiao-king*, or Book of Filial Duty, an anonymous collection of Confucian maxims on that subject, and the *Siao-heó*, or Primary Instruction, by the philosopher Chu-hi, a work greatly esteemed in China. Noël's collection was badly turned into French by the Abbé Pluquet, and published in 1784–86 in seven volumes, 18mo. Rémusat speaks of this diluted paraphrase with great contempt. In 1841, Pauthier published at Paris, in a duodecimo volume, a French translation of the Four Books, under the title of *Confucius et Mencius*, which has been several times reprinted. This is also contained, and indeed first appeared, in the collection entitled *Les Livres sacrés de l'Orient*, published at Paris in 1840, edited by Pauthier. An English translation of the Four Books was published at Malacca, in 1828, by the Rev. David Collie, of the London Missionary Society. This is pronounced, in the Chinese Repository, “not a very scholar-like performance.” A German translation of the Four Books, by Schott, in two volumes, the first of which appeared in 1826, was also severely criticised by Chinese scholars. Klaproth denounced it as a literary imposture.

Such is a sketch of the general character of those books which may pre-eminently be called the Chinese classics, and of the principal translations which have served to make them known to the Western world. Dr. Legge proposes to publish the original text of them all, accompanied by an English translation, full introductions, and indexes of subjects, proper names, and Chinese characters and phrases, for each separate work. The Chinese indexes may serve as a dictionary, and, if faithfully executed, will probably lay a foundation for a better general lexicon of the language than has yet appeared for the use of European scholars. The first volume contains the first three of the Four Books, with Prolegomena of one hundred and thirty-six pages, which, after a very brief general notice of the Chinese classics, give a scholarly introduction to each separate work, treating of the history of the text, the authorship, and the scope and value of the work. In the fifth chapter Dr. Legge gives an account of the life of Confucius, evidently prepared with care, and which he flatters himself will be found “a more correct narrative of the principal incidents in his life than has yet been given in any European language.” (p. 88.) The Life of Confucius is followed by an account of his principal disciples.

The second volume published by Dr. Legge embraces the works of Mencius. The first chapter of the Prolegomena contains the history of the text, and of its reception among the classical books, with notices

of the commentators. In the second chapter is the Life of Mencius, with an essay on his influence and opinions, and a notice of some works written in opposition to his doctrine of the goodness of human nature. The two most remarkable among these are given by Dr. Legge in an English translation, accompanied by the Chinese text. The first, by the philosopher Seun-king, who flourished about 260 B. C., maintains that the nature is evil; the second, by Han Wan-kung, regards human nature as consisting of three grades, the superior, the middle, and the inferior, of which the first is good and good only, the second may become either good or evil, and the third is evil and evil only. (p. 92.)

The third chapter of the Prolegomena treats of the opinions of Yang-Chu and Mih-Teih, two writers of the most opposite character, but whom Mencius felt bound to denounce with equal severity. Yang's principle was, "Each one for himself," which Mencius says does not acknowledge the claims of the sovereign. Mih's principle is, "To love all equally," which Mencius observes "does not acknowledge the peculiar affection due to a father. To acknowledge neither king nor father is to be in the state of a beast." (p. 340.) While Yang-Chu advocated a merely selfish epicureanism, we certainly cannot but be struck with the doctrine of universal love laid down by Mih-Teih. Dr. Legge has given us a translation of the treatise, accompanied by the original Chinese text, in which his doctrine on this subject is embodied by one of his disciples. It is certainly a very remarkable production, though Dr. Legge thinks he has not taught the *duty* of universal love, but merely argues for it on the ground of its expediency. (p. 121.) Dr. Legge, however, vindicates him from the charge of maintaining that we should love all men in an equal *degree*, — an assumption on which Mencius's hostility to the doctrine seems to have been founded; for Mencius, like Confucius, lays great stress on the duty of benevolence. Mih-Teih seems to have had a delightful vision of the happiness of a state of society in which this principle should universally rule; and we may readily pardon him if, in announcing it, he did not put in all the qualifications and provisos which the colder and more logical Mencius might think necessary in order to guard against extravagance. But granting the excellence of the principle, how shall men be induced to accept it? In answering this question, Mih lays great stress on the force of example and the influence of good rulers.

The third volume, in two parts, contains Prolegomena to the *Shoo-king*, or Historical Classic, with the original text, a translation, notes, and indexes.

Dr. Legge has been a missionary in China since the year 1839, and

formed the plan of the present work as early as 1841. He seems to have taken pains to make himself master of the most important Chinese works illustrating the classics, and to have prepared himself in general for his task as a thorough scholar should do. His translation is evidently closer than most of those which have preceded it; and the notes, while they must be particularly valuable to students of the original, are also useful and important to the mere English reader. Only a Chinese scholar can pronounce on the absolute fidelity and accuracy of his version. His modes of expression do not always seem the happiest that might be chosen to convey the meaning evidently intended; and sometimes the notes alone give the clew to what is quite obscure in the text.

In addition to the work already described, Dr. Legge hopes to give a supplementary volume or two, so as to embrace all the books in "The Thirteen King." The *Thirteen King*, a name which designates a collection formed in the seventh century by Tae-tsung, embraces, in addition to the nine sacred books already described, two other annotated editions of the *Chun-tsiu* (Spring and Autumn), by Confucius, two other ritual collections, namely, the *Chau-Li*, and the *I-Li*, the *Urh Ya*, a sort of ancient dictionary, and the *Hiao-king*, or Classic of Filial Piety. In this collection, two of what are now called the Four Books, namely, the Great Study and the Immutable Mean, form chapters in the *Li-ki*, or Memorial of Rites.

The expense of the publication of the great work which Dr. Legge has thus undertaken was munificently assumed by an English merchant of Hong-Kong, the late Hon. Joseph Jardine; and through the liberality of another generous merchant, the Hon. John Dent, the volumes will be sold to missionaries at half-price. It is an interesting fact that the whole of the printing in these volumes has been performed by Chinese workmen.

A reprint of the translation by Dr. Legge of the Confucian Analects, the Great Learning, and the Doctrine of the Mean, has recently been published at Worcester, Massachusetts. It is accompanied by an Introduction of little value, compiled by the anonymous American editor. A judicious selection from Dr. Legge's Prolegomena and notes would have rendered this volume of great worth to American scholars, few of whom would require the Chinese text, but many of whom would regard as a desirable acquisition a properly edited translation. A portion of Dr. Legge's Prolegomena and notes are essential to the understanding of the translation; and deprived of them as it is, the American reprint is of comparatively slight value, either to scholars or general readers. The cost of the original edition of Dr. Legge's volumes is so great, that we trust some competent student may be found to

give us, with Dr. Legge's consent, a reprint of his translations, with all that is needful in the way of illustration for the full and correct understanding of their meaning.

2. — *Felix Holt, the Radical.* By GEORGE ELIOT, Author of "Adam Bede," "The Mill on the Floss," "Silas Marner," "Scenes of Clerical Life," "Romola," &c. New York: Harper and Brothers. 1866. 8vo. pp. 184.

THERE are one or two hints in "Romola" and "Felix Holt" that the author in writing them had a definite dramatic aim, which would not be satisfied with works properly inartistic. The bill-sticking scene in "Felix Holt," and the chapter called "A Florentine Joke" in "Romola," are easier to account for on the supposition of a design to heighten the unity and interest of the plot by contrast, than on the ground of a purely naturalistic development of the story. And there are other hints at the same thing, rather to be found in the general tone of George Eliot's later books, than in any marked incidents or relations of incidents. But as she has never distinctly said that this was her ambition, and as it is possible to explain everything in her books in another way, it is much better to look at such excellent novels from the simplest point of view, and to leave to the French the æsthetic discussion of her works; for they still do such criticism far better than we, and are troubled less than we by other considerations. When George Eliot comes to write the drama which is perhaps foreshadowed in the verses scattered through "Felix Holt," then it will be time enough to talk of her as a dramatic author. But while we still refuse to bring this kind of criticism to bear upon Thackeray and Dickens, let us enjoy her rare qualities also, without inquiring how it is that she is not what perhaps she never meant to be.

From the time when the interesting "Scenes of Clerical Life" were published down to the issue of "Felix Holt," George Eliot has the great merit of being true to herself. Her last novel shows the distinctive marks of the first, — the vigor of style, the incisiveness of thought, the truth to nature. The corruption which a life of fiction-writing, like a life of politics, is apt to produce, has not been able to dull her moral sense, nor to rust the keenness of her sympathy for the sorrows and joys of men and women. Even the wearing effects of time she shows but little. She has neither become a cynic, nor a humorist, nor coarse, but still keeps in the path of realistic art, studying the roadside nature, and satisfied with it. She continues to receive